

THE CREST-JEWEL OF WISDOM

(Continued from Page 66)

24. A condition not related to or depending on the external world is true Uparati.

25. The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be Titiksha.

26. Fixed meditation upon the teachings of Shashtra and Guru with a belief in the same, by means of which the object of thought is realised, is described as Sraddha.

27. Constant fixing of the mind on the pure spirit is called Samad-hana. But not amusing the mind by delusive wordly objects.

28. Mumukshatva is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance.

29. Even should the qualifications enumerated be possessed in a low or moderate degree, still these qualifications will be strengthened and improved by absence of desire, by Sama and the other qualities and the kindness of the teacher, and will bear fruit.

30. In one in whom absence of desire and aspiration for emancipation are prominent, Sama and the other qualifications will be productive of great results.

31. When absence of desire and aspiration for emancipation are feeble, there will be but indications of Sama and the other qualities, as of water in a mirage.

32. Among the instruments of emancipation the supreme is devotion. Meditation upon the true form of the real self is said to be devotion.

33. Some say devotion is meditation on the nature of one's atma. He who possesses all these qualifications is one who is fit to know the true nature of atma.

34. Such a person must approach the guru through whom freedom from bondage is attainable; one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of Brahman.

35. One who has attained rest in the spirit, like the flame which has obtained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help.

36. Having obtained the favour of such a preceptor through obedience, the object of one's inquiry is to be addressed to him when he is not otherwise engaged.

37. "Salutation to thee, O Lord, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by Thy never failing glance which rains the ambrosia of sincerity and mercy."

38. "Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and buffeted by the blasts of misfortune, since no other refuge do I know."

(To Be Continued)

EIGHTEEN OUTLINE LESSONS ON
THE BHAGAVAD GITA

Prepared by Alice A. Bailey

LESSON X.

Teachings on action.

The third Discourse:—

Arjuna's thought: "If it be thought by Thee that knowledge is superior to action, why dost Thou enjoin on me this terrible action? With these perplexing words Thou only confusest my understanding; therefore tell me with certainty the one way by which I may reach bliss.—III.1.2.

1. *The two-fold Path* III.1-3
 - a. Yoga by knowledge III.6.7
 - b. Yoga by action III.4.5
2. *How to perform the yoga of action.*
 - a. Without attachment to the fruit..... III.7.8.19
of action.
 - b. In a spirit of Sacrifice..... III.9.14
 - c. To set an example III.21.22
 - d. Desiring the welfare of the world..... III.20
 - e. From a sense of duty..... III.35
 - f. Without hope, egoism, or mental fever..... III.30
3. *How to perform the yoga of knowledge.*
 - a. By utilisation of the senses..... III.6.34.40-42
 - b. By the utilisation of the mind..... III.7.40.42
 - c. By the development of pure reason or intuition.... III.40-42
 - d. By contacting the Spirit III.42
4. *The blending of the two yogas produces* V.4.5
 - a. Liberation.
 - b. Service.

Topic for Meditation:

The Blessed Lord said: "The world is bound by action, unless performed for the sake of sacrifice; for that sake free from attachment, C son of Kunti, perform thou action."—III.9

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OUTLINE LESSONS ON THE SECRET DOCTRINE

By Alice Bailey

LESSON X.

The Atoms are eternal within the bosom of the One Atom—

"The Atom of Atoms"I. 636. I. 281.

1. *An atom is a concrete manifestation of the Universal energy, which itself has not yet become individualised*I. 201.
 - a. Deity is within every atomI. 89.
 - b. Absolute Intelligence thrills through every atom.....I. 298.
 - c. Wherever there is an atom there is Life....I. 278. 282. 269. 245.
 - d. There is consciousness in every atomII. 742.
 - e. There is heat internal and heat external in every atom....I. 112.
2. *An atom is an entified abstraction*I. 559. 560. 690.
 - a. Every atom is the expression of a life, and demonstrates quality.
 - b. Invisible Lives inform every atomI. 281.
 - c. The human Tabernacle is built by countless livesI. 281.
 Illustrations:
 The Solar AtomThe Solar Logos
 The Planetary AtomOne of the seven Spirits.
 The Human AtomThe re-incarnating Jiva.
 The Atom of matterA Lunar Life of some kind.
 d. Every atom is a centre of potential vitality.....I. 620. 696.
3. *Atoms are inseparable from Spirit*.....I. 637.
 - a. Spirit is enshrined in every atom.....I. 621.
 - b. There is a germ of divinity in every atom.....II. 622. I. 87.
 - c. Spirit permeates an atom.I. 361.
 - d. When the spirit withdraws the atoms *die*.....I. 602.
 - e. Matter is spirit at its lowest point.....I. 693. See I. 687. I. 604.
 - f. Atoms and souls are synonymous terms.....I. 620-622.
4. *Every atom has seven planes of being*.....I. 174. 696.
 - a. Every atom is doomed to incessant differentiation.....I. 167.
 - b. Science of occultism built on divisibility of atoms....I. 566. 688.
5. *Every atom has the potentiality of self-consciousness in it*....I. 132.
 - a. It is an atom and an angel.
 - b. Every atom tends to become a God.....I. 183.
 - c. Every atom may attain knowledge and immortality.....II. 622.
 The Goal for the atom is stated.....I. 205.
 d. All atoms are therefore conscious.....II. 742.
6. *The method of evolution is the same for all atoms.*
 - a. They all rotate on their axis.....I. 142.
 - b. They have a cycle of manifestation and then disappear.
 See THE BEACON for November, 1923, p. 128.

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The answer to the prayer:

“Lead me from darkness to light
Lead me from Death unto immortality
Lead me from the Unreal to the Real”

is found.

The clue to the control of the mind is found in the words “Ask and ye shall receive” for in the asking and the answering of the questions, the instrument of knowledge, the mind, is brought under control. The clue to the soul is found in the words “Seek and ye shall find” for “the Kingdom of God is within”.

Note: Lesson X. deals with Consciousness, so it will not be further dealt with here.

RESULT IV. Liberation.

“Thereon comes surcease from sorrow and the burden of toil.”

Pat. IV.30. C. J.

“From that comes cessation of pains and works.” Vivekananda.

“Then follows cessation of distraction and action.” Divedi.

“He who is distinguished by liberation in a bodily state is thus described; he possesses the knowledge which identifies him with the undivided Brahma, by which knowledge he destroys the illusion which concealed Brahma. When this illusion is destroyed—the free man absorbed in meditation or Brahma is liberated even in a bodily state. (He walks as a God on Earth. A. B.). The Yogi after being liberated in a bodily state still eats and drinks, but without desire; so likewise he is free from envy and other evil desires; and in the same manner he is indifferent to every state of the body, and free from every passion.” From the “Vedanta Sara”.

RESULT V. Wisdom.

“From perfectly concentrated meditation on the divisions of time and their succession comes that wisdom which is born of discernment.”

Pat. III.52. C.J.

“Discriminative knowledge from Samyana (perfect mind control) on moments and their order.”

Divedi.

When knowledge of the cycles and their progression is known by the yogi then he can judge truly; he will know the causes, initiated in the past, which are producing the present effects; he will also initiate action wisely now knowing that the effect of every cause must inevitably be worked out.

“The fruit of Wisdom is declared to be freedom from anxiety at the sight of trouble. . . . He who is perfectly at rest is said to be firm in wisdom. He who is firm in wisdom whose bliss is uninterrupted and by whom the objective universe is well-nigh forgotten is regarded a jivanmukta.”

“The Crest Jewel of Wisdom.”

It should be remembered by the student that wisdom or rather Love-Wisdom is the character of the Soul aspect, not of the lower nature; it embodies the relation of the Soul, the Spiritual Man, the Ego, Christ, or Inner Ruler to the world of the senses.

(To Be Continued)

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